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The Finns, Lapps, and Eskimos, he teaches, belong to the same race—a surprising piece of information, which can scarcely also be “assumed.” Still more extraordinary is the discovery, which is wholly new and wholly his own, that the colony of Swedes who settled on the Delaware River in the seventeenth century were not Swedes at all, but “Swedish Finns,” and that they introduced among the Pennsylvanian colonists “plainly an infusion of unadulterated Eskimo blood!” (p. 36). This will be a startling bit of news to those worthy Philadelphians who take so much pride in their genealogies reaching back before the landing of Penn.

Seriously, the very slender basis for the whole theory is the syllable *Fin*, the same that occurs in “Fenian,” “Fingal,” etc., and which has evidently started the author in pursuit of this Mongolian *ignis fatuus*.

**Criminology** By ARTHUR MACDONALD. With an Introduction by Dr. Cesare Lombroso. New York, Funk & Wagnalls Company. 416 p. 8°.

THE brief introduction by Dr. Lombroso (only three pages) is a defence of his favorite theory of the criminal “type,” by which he means “the organicity of crime, its anatomical nature, and degenerative source.” This notion was distinctly rejected by the criminal anthropologists assembled last summer in Brussels, and it is encouraging to note that this fact was not lost on Mr. MacDonald, for he tells us in his preface that “the ‘type’ has been considered from the psychological rather than the physical side.” This is virtually giving up the position of Lombroso, which, in fact, is no longer defensible. There is absolutely no fixed correlation between anatomical structure and crime, so far as has yet been shown.

In his text, the author draws largely from well-known writers, as Lombroso, Ferri, and Corre, though he is also by no means deficient in facts from his own observation. He begins with a study of the evolution of crime, proceeds to discuss the physical

and psychical sides of the criminal, his intelligence, and his associations. Criminal contagion, hypnotism, and relapse furnish topics for other chapters. Special studies of murder, theft, and meanness follow, and the volume closes with a copious and excellent “Bibliography of Crime,” and a satisfactory index. The work may be recommended to all who would take up the study of this attractive and practical branch of anthropology.

**Bible Studies.** By HENRY WARD BEECHER. Edited by John R. Howard. New York, Fords, Howard, and Hulbert. 438 p. 8°. \$1 50.

**The Evolution of Christianity.** By M. J. SAVAGE. Boston, G. H. Ellis. 178 p. 8°.

THESE volumes may appropriately be placed together. Both acknowledge as their main aim the widening of the religious concepts of modern Christianity, the teaching a broader, a more liberal, and more charitable construction of the tenets and the dogmas of protestant theology.

The “Bible Studies” begins with a chapter on the right understanding of the inspiration of the Bible, and follows with a series of readings and familiar comments upon them, extending from Genesis to Ruth. Beecher’s admirable command of the English language needs no praise, and is well illustrated in these talks; and his position as a theologian is familiar to all American readers. Many of the passages in this book, however, sounded better than they read; they are in such colloquial style that they look frivolous.

Mr. Savage’s notion of the evolution of Christianity is that it may finally evolve out of Christianity. He betrays some doubt whether it will even be called Christianity. But he is convinced that all that is best and truest in it, the love of neighbor and the faith in God, will be preserved; and that the conflict of religion with science, with free investigation and free speech, will cease. We can only say, “Soon be that day and quickly come that hour.”

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